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He seems to take no account whatsoever of the lexicographical work of modern scholars. The preface to the volume in which the author defines his aim is a strange compound of truth and nonsense—*e.g.*: “Sir David Brewster’s three primary colors of the rainbow, and the concurrent testimony of Tyndall and all others, that the heating rays are in the red, the illuminating rays in the yellow, and the electrical rays in the blue, eloquently enforce Ezek. 1:29, and 2 Cor. 3:17, 18.”

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LEVITICUS. Erklärt von ALFRED BERTHOLET. (= “Kurzer Hand-Commentar zum Alten Testament,” herausg. von Karl Marti, Lieferung 13.) Tübingen: Mohr, 1901. Pp. xx + 104. M. 2.40.

THIS is a volume of 104 pages of closely printed exposition and analyses, preceded by twenty pages of introduction. In the latter the author discourses very clearly and entertainingly upon (1) the name and origin of Leviticus; (2) its original component parts and how they came together; (3) its theological signification and bearing upon the history of religion; and (4) the more recent literature on Leviticus. This introduction is both lucid and instructive.

In the exposition a high standard of excellence is maintained throughout. From the character of Leviticus as a book, which deals so exclusively with sacrifice and ritual, and the great doctrine of the atonement, one comes almost at once upon the author’s interpretation of the word כָּפַר (pp. 3-5). Of the two root-definitions usually preferred by scholars, viz., (a) that confirmed by the Syriac and followed by Raschi, Haupt, W. R. Smith, and others, which makes it originally mean “to wipe off,” and (b) that based upon the Arabic and adopted by Wellhausen, Driver, and many others, which interpret it originally to mean “to cover” (the eyes of the judge or magistrate), Bertholet, on the basis of 1 Sam. 12:3 especially, unhesitatingly chooses the latter; and, exegetically, this seems the more probable (*cf.* Gen. 32:20; Exod. 23:8, etc.). Another very characteristic expression in the laws of Leviticus is “holiness,” which, according to Bertholet, is employed in this book in quite another sense than that ordinarily understood to us in modern usage. The Hebrew conception was rather a negative one, he thinks, signifying originally “separation” from everything which would unfit one for acceptable worship and service. Correlative with this he discusses the antipodal thought of

"uncleanness," showing that to understand adequately the Hebrew conception of uncleanness it is necessary to be conversant with the customs of the Semites in general. The word קרבן he associates with the *Hiphil* of קרב, which is the best explanation known. The distinction between "guilt" and "sin" offerings he finds difficulty in tracing. In "Azazel" (= "scapegoat," A. V. 16: 8, 22) he sees a demon, probably the chief demon of the wilderness.

In general, the commentary is compact, critical, thorough, well planned, and, to those who accept readily minute analyses on the principle of chronological development, satisfactory. It is not exhaustive by any means, but crisp and brief, as the name of the series would lead us to expect. It will serve as a companion to the other commentaries on Leviticus by Dillmann-Ryssel, 1897, and by Bântsch, 1900, and be of real value.

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COMMENTARIUS IN DEUTERONOMIUM. Auctore FRANCISCO DE HUMMELAUER. Parisiis: Lethielleux, 1901. Pp. viii + 568. Fr. 10.

THIS volume, like the preceding ones, by the same author, on the first four books of the Pentateuch, belongs to the famous "Cursus Scripturae Sacrae," published by Lethielleux, of Paris. The authors of this series unanimously claim to give modern science its due, while, at the same time, professing to adhere strictly to the teachings of the Catholic church. Not all, however, seem to understand those two points in the same manner. While some of the volumes, particularly the introductory ones by Fr. Cornely, display the most strict and constant conservatism, others, like those from Fr. de Hummelauer's pen, show a steadily increasing tendency to accept such principles of modern criticism as can be reconciled with Catholic doctrine; which means a great deal, if we judge from the conclusions at which the author arrives, and which we shall sum up briefly.

Moses wrote the two passages, Deut. 1: 1-3, and 31: 14-34: 12. These were originally consecutive, and formed the complement (*coronis*) of what the author calls the "Bipartite Book" (*liber bipartitus* or *Acta Jahve per Moysen*; A, "Sinaitica," *i. e.*, Exodus and Leviticus; B, "Moabitica," *i. e.*, Numbers). Moses wrote also the "Book of the Discourses of Moses," viz., the first discourse (1: 5-4: 44) and the